A SERMON

Preached at the

FUNERAL

OF THE

RIGHT HONOURABLE

THE

Lady Margaret Mainard,

AT

Little *EASTON* in *ESSEX.*

On the 30th. of *June*, 1682.

By *Tho. Ken* D. D. one of his Majesty's Chaplains in Ordinary.

LONDON,

Printed by *M. Flesher*, for *Joanna Brome*, at the Sign of the *Gun* in St. *Paul's* Church-yard; And *William Clarke* Bookseller in *Winchester*, MDCLXXXII.

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TO

The Right Honourable

WILLIAM

Lord Mainard,

BARON of *EASTAINS*,

AND

Comptroller of His MAJESTY's Houshold.

My LORD,

THough I am unwilling, to decline any Service, which Your Lordship expects from me, yet when You enjoyn'd me, the Printing of this Sermon, I could not obey Your Command, without disputing it. For I consider'd, that in such an Age as this, where an Exemplary Holiness is very rare, I shall be thought guilty, of most gross Flattery, in the Character I have given, of Your Incomparable Lady, now in Heaven.

But knowing I have so many, unexceptionable Witnesses, to attest every Line I have said, especially Your Self, who best understood her value, and are most sensible of her loss; and being Conscious to my self, that I have spoken no other throughout, than the words of Truth, I soon broke through, all the discouragements I had, either from the just Censures the World would fix, on the meaneſs of the Discourse, or from the unjust, ones it might pass, on my Insincerity; and resolv'd, to doe all that little Honour I could, to her Memory, and to give God, the glory of her Example: And I humbly beseech the Divine Goodness, that what I now offer to the Publick, may not be wholly unprofitable, to those who reade it; However, I am sure, it will not be unacceptable to Your Lordship, or to those, who were so happy to know her, which will be satisfaction enough, to

My Good LORD,

Your Lordship's most Humble and Faithfull Servant

THO. KEN.

A SERMON

Preached at the

FUNERAL

Of the Right Honourable

The LADY

MARGARET MAINARD,

On Prov. 11. xvi.

A gracious Woman retaineth honour.

THE World was never yet ſo bad, but the good Man, though his life was a continued Satyre to the Age he lived in, did always either find, or extort, a Veneration from it. So true is it of both Sexes, which *Solomon* here affirms of Woman only, that *gracious Perſons*, they who are in the *Grace* and favour of God, and are ſtrengthned by his

gracious assistances, they who by the *covenant of Grace*, are enrolled in his service, and in whose hearts, there is a conspiration, of *all the Graces of his holy Spirit*; all which particulars, are included in the word *Grace*, and do all concur, to make up a *gracious Soul*; Such persons, I say, as these, shall from the generality of Men, gain an inward esteem, and a great Opinion, and for the most part, an outward, and a suitable respect, or as the Wise man words it, shall *retain honour*.

I must confess, that there are many instances, even in our own perverse generation, wherein Vertue has rather been *contemn'd* and *ridicul'd* than *Honour'd*, but I will mention no other than the most signal of all, God Incarnate, whose example, though it was as perfect, and unblameable, as the fulness of the Godhead, could render it; yet his most divine Person, was so far from being *honoured*, by many of the *Jews*, that he lay under the utmost imputations of Slander and Blasphemy, which words could express; and as glorious as all his Miracles were, they were ascrib'd to no other, than *Beelzebub*, the Prince of the very Devils.

Matt. 12. 24.

But though it be true, that our blessed Lord, in regard to his state of Humiliation, seemed

ſeemed to have no form, no comelineſs in him; yet all his Converſation, had ſo many irradiations of Divinity in it, which did abundantly evince his heavenly Extraction; and it is no wonder he ſhould ſuffer ſuch contradictions of ſinners, it being uſual for an Heroick virtue, which is ſingly to encounter whole Legions, to contend with inveterate Errours, or reigning Vices, to reprove, and reform the World, as our Saviour was, to be loaded, with moſt diabolical reproaches. But Goodneſs has an inſeparable ſplendour, which can never ſuffer, a total eccliplſe, and when it is moſt revil'd, and perſecuted, it then ſhines brighteſt out of Cloud. So that all who are not willfully blind, who will but make uſe of their eyes to ſee, muſt acknowledge the force of its raies. *Iſa.* 53. 3.

This did the very *Jews* themſelves, as many as had any reliques of common ingenuity left: The Multitude own'd our Saviour for a great Prophet, wonder'd at his gracious words, confeſt he had done all things well, inſomuch, that they would have exalted him to the throne, and have made him their King; *Pilate* could find no fault in him at all; and the *Centurion*, a Heathen, even when he ſaw him hanging on the Croſs, as *Luke* 7. 16, 4. 22. *Mark* 7. 36. *John* 6. 15, 18, 38.

Luke 23. 47. a Malefactour, cried out, *Certainly this was a Righteous man.* So that a *gracious Perſon*, under the moſt extreme degree of Infamy and Slander, ſhall yet *retain honour*, ſhall from all that are in their right minds, have at leaſt an inward Veneration.

If this be verifi'd of a publique Vertue, there can be leſs doubt of it in a private one, which not being on ſuch a ſtage, as may provoke and affront the angry World, by openly contradicting, or upbraiding, or chaſtiſing it, paſſes along with a leſs aſſaulted, and leſs envied reputation, and more undiſturb'dly *retains honour* than the former.

There is, I know, an *honour* which is due
1 *Pet.* 2. 17, 18. to all men, as they are God's workmanſhip, and have ſome lines of his Image in them, but eſpecially to Kings, and to Magiſtrates, whom it is our duty to honour, whether they *be gracious Perſons* or no; this we are to render to the *Froward, and Pagan*, as well as to *gen-*
1 *Tim.* 6. 2. *tle and believing Maſters*; to Princes that
Rom. 13. 1. are *Infidels and Perſecutours*, as well as to *Chriſtian and nurſing Fathers.* But then this *honour* is not paid them out of reſpect to any real Goodneſs in them, but only to their Authority, as they are God's ordinance, as we depend on their Protection, and as our Obedience

dience is enforc'd, by Law and Penalties; But the *honour* we give to a *gracious Perſon*, is purely in reference to his moral excellencies, which are legible in the whole conduct of his life: The former is merely civil, the latter may in ſome ſort, be ſtyl'd Religious: Empire is honour'd as it reſembles God's power, abſtracted from his Holineſs, and therefore it is compatible with an ungracious Perſon, it is confin'd only to this World, and reaches no farther: But *Graciouſneſs is honour'd* as a participation of the divine Nature, appro- 2 *Pet.* 1. 4. priate to no other than Saints, and which has its proſpect only on Heaven: The former is like Thunder and Lightning, and works on our Fear; the latter is like the appearance of a good Angel, arraid in Beams, awfull, but kind, which do not afflict, but chear the ſight, and raiſe in us a mixt paſſion, of Love and Veneration together; and in this ſenſe it is, that the *gracious Perſon*, for the venerable goodneſs that is viſible in him, *ſhall retain honour.*

To attempt any labourious Proof, of ſo clear a Truth as this, were needleſs; do but conſult the univerſal practice of Mankind, and read it there. What Rules do the Philoſophers preſcribe to render our lives

moſt ſatisfactory to our ſelves, and moſt commendable to others? with what Colours do the Oratours paint thoſe perſons they intend to Celebrate? what Images do the Poets form when they deſign an Heroe, are they any other than the Rules, and Colours, and Images of moral Goodneſs? Do not Hypocrites, to court the eſteem of the Vulgar, perſonate the Saint, and Politians, to make the People honour them, pretend to Religion? and why do they both put on this diſguiſe, but becauſe they know, that Wickedneſs bare-fac'd, is in the eyes of all men moſt deteſtable, and that the names of Saint, and of Religion, are creditable in the World? Shew me that profligate Wretch, who in his cool thoughts, or on his Death-bed, does not decline all his looſe Companions, and ſeeks out for men truly good, and conſciencious, to whom he may intruſt his Eſtate, his Children, and all that is dearеſt to him, even his own Soul too, for which he then begs their ghoſtly counſel? What man is there ſo wicked, who on his death-bed does not wiſh that he may *die the death of the Righteous*, and that *his latter end may be like his*? Look into the Hiſtories and cuſtoms of Ages paſt, ſee how greedily coveted, how dearly purchaſt, and how

how highly valued, the Statues, and all the little remains of Good Men have been: The Heathens, to expreſs their great eſteem of Goodneſs, built Temples to Vertue and Honour, and join'd theſe Temples together, and made the former the only paſſage into the latter, they thought Praiſe to Good men as juſt a Tribute, as Sacrifice to their Gods; and one of the Wiſeſt of them, wonderfully pleas'd himſelf, in fanſying how lovely and venerable, how divine and tranſporting an Idea he ſhould ſee, could he but look into the breaſt of a Good man. We have then the practice and the judgment of the whole World, to confirm this truth, that Vertue has always had a great and a general eſteem, *that the gracious Perſon retains honour.*

On the contrary, is there not a natural ſhame, a ſenſe of turpitude, or a confuſion of face in vicious and unclean actions? why elſe are men afraid to commit them, before the moſt inconſiderable Spectatour, and chuſe darkneſs for a thick Mantle to cover them? why elſe do they bluſh to own them, wiſh a thouſand times they had never been done, and reflect on them with diſſatisfaction, and horrour? why elſe do their own Conſciences, laſh and upbraid them?

whereas

whereas if we will but take the pains, to make up an Induction of all Chriſtian graces, we ſhall eaſily ſee, that there is none, whoſe friendſhip is more ambitiouſly ſought, none with whom men would ſooner change Perſons, none who are accounted of more ſubſtantial worth, or more generally rever'd, or more influential to the good of Mankind, or ſooner wanted in the World, or who make a nobler figure in Story, than the Devout, the Humble, the Juſt, the Meek, the Temperate, the Charitable; or to expreſs all in one word, the *gracious Perſon*, who therefore ſhall always *retain honour.*

I need not reckon up the numerous places of Holy Scripture, where Goodneſs and Honour are link'd together; how *the Wiſe are* *Prov.* 3. 35. *ſaid to inherit glory*; *the humble and meek* *Luke* 1. 52. *to be exalted*; how we are commanded *to* 1 *Theſſ.* 4. 4. *keep our Veſſels in ſanctification and ho-* *nour*, and how God has promis'd to *honour* 1 *Sam.* 2. 30. *thoſe who honour him:* I need not mention the primitive Dypticks, or how the Church Catholick, has celebrated the Feſtivals, and honour'd the memories of the Saints, and of the Martyrs; I need not ſuggeſt that obvious Concluſion, That if gracious Perſons can draw even wicked Men, to a reverential love

love of their Vertue, much more will they engage the friendſhip, of all that are Holy, and not only of holy Men, but of holy Angels too, who being all miniſtring Spirits, deputed by God to attend them, the more heavenly, they ſee any committed to their charge does grow, the more reſpectfull attendance, in all probability they give him. *Heb.* 1. 14.

And there is the higheſt reaſon in the World, why there ſhould be ſo honourable a lovelineſs, in a *gracious Perſon*, if we conſider, the likeneſs he bears to that great God, whom we Adore. For as there are on all men, innate impreſſions of God's Exiſtence, ſo there are alſo of his Attributes, and none ever yet in earneſt, believed there was a God, but he alſo believed that God was a Being, Infinite in all Perfections, in Wiſedom and Power, Juſtice and Mercy, Purity and Holineſs, Veracity and Beneficence, and as theſe excite our Love, and our Adoration to God, ſo where ever we ſee any, though but imperfect reſemblances, of his imitable perfections, in the Saints here on earth, where ever we ſee men in any meaſure Holy and Pure, Juſt and Mercifull, Faithfull and Beneficent, we there ſee the image of God himſelf, and cannot but pay them a ſuitable *honour:* Thus as

Goodneſs and Adorableneſs are co-eternal in God, ſo are Sanctity and Venerableneſs co-eval, in *gracious Perſons*.

Nor are we only by *Grace* made like to God, but he is alſo pleas'd actually to dwell in us, and to conſecrate our Souls to be his
1 *Cor.* 3. 16. Temples; and as God commanded the *Jews*
Lev. 19. 30. to reverence his Sanctuary, the place of his reſidence among them, where he ſat between the Cherubims, and a glorious Light that ſhin'd on the Propitiatory, was the Symbol of his Preſence: So when in gracious Souls,
Gal. 5. 22. we diſcover all the fruits of the Spirit, a kind of glory brightning their Converſation, and a ſacred Amiableneſs breath'd on them from Heaven, we are ſure that God inhabits there, and cannot but reverence his Temples.

Such Honour have all God's Saints from even wicked men, from all holy perſons, and from the good Angels, and infinitely above all theſe, from God himſelf, who honours them with his Image, after which they are renew'd, and with his Preſence, of which they are poſſeſt; Such Honour, I ſay, have all his Saints even in this life, which if we did but ſeriouſly Contemplate, would ſtir us up to a generous emulation, would encourage us to implore the Divine Grace, that we may bewail

bewail all our paſt ſins, cleanſe our ſelves from all filthineſs, both of Fleſh, and of Spirit, which produce nothing in the end, but Shame, and Horrour, and daily grow more conformable to his Likeneſs, which is the only way, to aſſert the dignity of our Nature, and to *retain honour.*

But when once our Souls, ſhall be divorc'd from our bodies, when the name of the wicked ſhall rot, and ſtink, ſooner than his carcaſe, leaving no memorials b hind. unleſs it be, of his ſin, his infamy, his madneſs, or his folly; Precious then in the ſight of the Lord, ſhall be the death of his Saints, bleſſ d ſhall be their memories, They ſhall be h d in everlaſting remembrance, and their good Names, being Regiſtred in the book of Life, ſhall flouriſh to Immortality. *Prov.* 10. 7. *Pſa.* 116. 15. *Pſa.* 112. 6.

All this while, I have not done Juſtice to my Subject, by affirming only in general, that Goodneſs is honourable, I muſt therefore be more particular, and enquire, why *Solomon* does here inſtance, in the Woman, rather than in the Man, *A gracious Woman retains honour.*

And the reaſon ſeems to me, to be either this, that as Vice is more odious, and more deteſted, ſo on the other hand, Vertue is more

attractive, and looks more lovely, in Women, than it uſually does in Men, inſomuch that the *gracious Woman*, ſhall be ſure to purchaſe, and to *retain honour*.

Or it is, becauſe Men have more advantages, of aſpiring to *honour*, in all publick ſtations, of the Church, the Court, the Camp, the Bar, and the City, than Women have, and the only way for a Woman to gain honour, is an exemplary Holineſs; This makes *her Children, riſe up and call her bleſſed, her Huſband and her own works, to praiſe her in the gate*, the ſole glory then of that Sex, is to be good, for 'tis a *gracious Woman* only, who *retains honour*.

Prov. 31. 28, 31.

Or it is, becauſe Women are made of a temper, more ſoft and frail, are more endanger'd by ſnares, and temptations, leſs able to control their paſſions, and more inclinable to extremes of good, or bad, than Men, and generally ſpeaking, Goodneſs is a tenderer thing, more hazardous, and brittle in the former, than in the latter, and conſequently a firm, and ſteady Vertue, is more to be valued in the weaker Sex, than in the ſtronger; So that a *gracious Woman*, is moſt worthy to receive, and to *retain honour*..

Or it is, becauſe Women in all Ages, have given,

given, many Heroick examples of Sanctity, beſides thoſe recorded in the *Old Teſtament*, many of them are named, with great honour in the *New*. For their Aſſiduity and Zeal, in following our Saviour, and their Charity, in miniſtring to him of their ſubſtance, they accompanied him to Mount *Calvary*, lamented his Sufferings, waited on the Croſs, attended the Sepulchre, prepared Spices, and Oyntments, and regardleſs, either of the Inſolence of the rude Souldiers, or of the Malice of the *Jews*, with a love that caſt out all fear, they came on the firſt day of the Week, before the morning light, to Embalm him; and God was pleas'd to honour theſe holy Women accordingly, for they firſt ſaw the Angel, who told them the joyfull news that he was riſen, and as if an Angel, had not been a Meſſenger honourable enough, *Jeſus* himſelf firſt appear'd to the Women, the Women firſt ſaw, and ador'd him; and it was theſe very gracious Women, whom our Lord ſent to his Diſciples, that Women might be the firſt Publiſhers of his Reſurrection, as Angels had been of his Nativity; Our Saviour himſelf, has erected an everlaſting Monument in the Goſpel, for the penitent Woman that anointed him, and God Incarnate honour'd

Luke 8. 3.

Matt. 27. 55.

Luke 23. 27.

Matt. 28. 5.

Matt. 26. 13.

the Sex to the higheſt degree imaginable, in being born of a Woman, in becoming the Son of a Virgin Mother, whom all Generations ſhall call Bleſſed; and I know not how to call it, but there is a meltingneſs of Diſpoſition, an affectionateneſs of Devotion, an eaſie Senſibility, an induſtrious Alacrity, a languiſhing Ardour, in Piety, peculiar to the Sex, which naturally renders them, Subjects more pliable, to the Divine Grace, than Men commonly are; So that *Solomon*, had reaſon to beſtow the Epithete *Gracious*, particularly on them, and to ſay, that a *gracious Woman retains honour.*

I am well aware, that if we conſult the ſenſual, and debaucht rank of Men, 'tis not the Gracious, or the Chaſt Woman they eſteem, but only the Fair, or the Laſcivious; Eſteem, did I ſay! Men may court an idle, or a wanton Beauty, for their Luſt, but they can only eſteem, a *Gracious*, and a Chaſt one, and when all is done, ſhe only deſerves the name of Beautifull: As for the Laſcivious, and the Proſtitute, againſt whom *Solomon* ſo often, and ſo pathetically, warns the Young man, She is ſo utterly impure, that I will not ſo much as name her, in the ſame diſcourſe with a gracious Woman; I will then, make the Compari-

ſon

ſon, between mere outward Beauty only, and *Grace*, and you will ſoon perceive the difference.

For Beauty, if it be Natural, is from a Womans birth, 'tis her chance, and not her merit; if it be Artificial, it makes her no other, than a painted Sepulchre, Gaudy without, and that has nothing but Rottenneſs, and Stanch within: But Grace, is the free gift of God, and our own free choice, in a happy conjunction, 'tis no other than a God-like lovelineſs, impreſt on our Spirit.

Beauty is often incident to ſtarke Fools, and to the Profane, and Irreligious; But *Grace* is peculiar to holy Perſons, who like *the King's Daughter, are all glorious within.* Pſa. 45. 13.

Beauty is prone to admire its ſelf, and to ſwell with Pride; *Grace* inſtills a juſt ſenſe of our own vileneſs, and teaches Humility: That is apt to invite Temptation; This is a Preſervative againſt it: The former ſpends her morning hours, at her glaſs; The latter at her Prayers: That moſt delights her ſelf, in new faſhions, and fine cloaths, *in plaiting the hair, and wearing of Gold*; This puts *on the ornament of a meek and quiet ſpirit, which is in the ſight of God, of great price.* 1 Pet. 3. 3.

Beauty has been often, to the beſt, and wiſeſt

wiſeſt of Men, witneſs *Solomon* himſelf, deſtructive, and fatal, for which reaſon holy *Job* *Job* 31. 1. *made a Covenant with his eyes*; and our Saviour *Matt.* 5. 28. commands us, *not to look on a Woman, to luſt after her*, and the fairer ſhe is, the greater is the danger; But *Grace*, ſecures our Innocence, awes men into Sobriety, looks them into Chaſtity, and the more intenſe it grows, its influence, is the more ſovereign, and efficacious.

Beauty, gratifies only our outward ſenſe, 'tis a mixture of Colour, and Figure, and Feature, and Parts, all in a due Proportion, and Symmetry; or indeed, 'tis a well ſhap'd Frame of duſt and aſhes, belov'd by fond Men only, who like the moſt ſtupid of Idolaters, worſhip the bare Statue, without regard to the Deity there enſhrin'd: But *Grace*, is a confluence of all Attractives, which approves it ſelf to our own moſt deliberate judgments, and is belov'd by God: Do but imagine you were in the Spouſe's Garden, where, when the *Cant.* 4. 16 South-wind blows, the ſeveral Spices, and Gumms, the Spikenard and the Cinamon, the Frankincenſe and the Myrrhe, ſend forth their various ſmells, which meeting together, and mixing in the Air, make a compounded Odour; Such a compoſition, of all Vertues, ſuch

ſuch an univerſal and uniform Agreeableneſs, is there in a *gracious Soul*, which in a manner, whether we will or no, engages our affections.

Beauty is vain, and Favour is deceitfull, ſays the Wiſe man, it ſoon evaporates, and cheats our expectation, in a little time it decays, by cares, or Child-bearing, or Sickneſs, or a thouſand other accidents; Men no ſooner begin to crop the Flower, but it fades, and ſinks, and dies, or it is often ſowr'd, with ſuch inward diſpoſitions, which render it afflicting, and inſupportable; But *Grace*, creates to our minds an intire ſatisfaction, has a goodneſs intrinſick, and eternal, grows more amiable, the more it is enjoy'd, ſo that the *Woman that feareth the Lord, ſhe ſhall be prais'd, ſhe ſhall* for ever, *retain honour*. Prov. 31.30.

As a jewel of Gold in a Swines ſnout, which is hung there on purpoſe to be defil'd, to be roll'd in filth, and mire, and is one of the moſt notorious, and ugly incongruities, in the World; Such a kind of abſurdity, if you will believe *Solomon, is a fair Woman without diſcretion*; her beauty 'tis true, is a Jewel, but a Jewel extremely ill plac'd, and ſerves for no other purpoſe, but to make her folly more conſpicuous, to expoſe her the more to impurity, and to a ſwiniſh ſenſuality; But *Grace makes a Woman a Crown to her Husband, the glory of the Man, and advances her* Prov. 11.22. Prov. 12.4. 1 Cor. 11.5. Prov. 31.10.

price above Rubies; So that a gracious Woman, is a Jewel of a value ineſtimable, ſhe has worth, and ornament, and luſtre, and beauty, and honour, all combind together. Moſt deſervedly then, did wiſe *Solomon*, give the preference to Grace, and did aſſure us, that a *ſtrong Man*, is not more powerfull to get, and when gotten, *to retain his riches*, than a *gracious Woman* to acquire *honour*, and *to retain* it, when acquir'd.

It is now time, to doe all the right I am able, to the noble Lady deceaſed, who was a woman, ſo remarkably *Gracious, and retain'd an Honour*, ſo entire, and unblemiſh'd, that all the meaſures I have hitherto laid down, either of Grace, or of Honour, are but a faint Copy, drawn after her, ſhe was all the while before my thought, her holy example is the original, and though I will not ſay, that among the many daughters, who have done virtuouſly, ſhe abſolutely excells them all, yet I am ſure, ſhe deſerves to be eſteem'd, one of the higheſt order.

Prov. 31. 29.

But alas! we have nothing now left, except this poor relique of Clay, which in a few minutes muſt be reſtor'd to its native earth, and for ever hid from our eyes, the *gracious Soul* that inform'd it, is flowd back again to God, from whom it firſt ſtream'd, and his moſt bleſſed will be done, who is compaſſionate and adorable,

rable, in all his chaſtiſements; yet as we are fleſh and bloud, we cannot but feel the ſtroke, which even his Fatherly hand has given us. It is the Curſe of the wicked, to die unlamented, unleſs it be, that they are ſometimes carried to the Grave, with the mercenary tears, of thoſe who make mourning a trade; But the death of the Righteous, being a loſs irrecoverable, and a real calamity, to us who ſurvive, muſt needs fill us, with ſad reſentments, when we conſider, of how great a bleſſing we are depriv'd. *Jer.* 16. 4.

Our Saviour himſelf, has countenanc'd a moderate grief for our friends, in weeping over, his own dead friend *Lazarus*; So that if we ſhed our tears, over the Grave of this *gracious and honourable* Lady, 'tis but to be juſt to her aſhes, to eaſe our own ſorrowfull Spirits, and to teſtifie to the World, how dear a ſenſe we have of her worth. For had ſhe had nothing but her Quality, to have recommended her, we might have perform'd her Funeral Ceremonies, with a bare outward Solemnity, but without any more concern, than a common object of Mortality gives us; But she was a *Woman* ſo truly *gracious*, that we could not but moſt affectionately *honour* her, and cannot but have a greif, that bears ſome proportion to our loſs. *John* 11. 35.

For 'tis our loſs only we can bewail, we

grieve for our ſelves, not for her; She has a joyful deliverance from temptation and infirmity, from ſin and miſery, and from all the evil to come, ſhe is now paſt all the ſtorms, and dangers of this troubled life, and is ſafely ariv'd, at her everlaſting Haven; ſhe is now fully poſſeſt, of all that ſhe deſir'd, which was, to be diſſolv'd, and to be with Chriſt, and we cannot lament, her being happy. When we weep for common Chriſtians, we are not to be ſor-
1. *Theſſ* 4.13. ry, as men without hope, but when we have ſo many, ſo uninterrupted, and ſo undeniable demonſtrations, of the ſanctity of a Perſon, as we have of this *gracious Woman*, we have no reaſon at all to grieve on her account, ſince we have not only a bare hope, but an aſſurance rather, that ſhe is now in glory.

But why did I call her death a loſs? 'tis rather our gain, we were all travelling the ſame way, as Pilgrims, towards our heavenly Country, ſhe has only got the ſtart of us, and is gone before, and is happy firſt; and I am perſuaded that we ſtill enjoy her prayers for us above; However, I am ſure, that we enjoy her good works here below, which now appear more illuſtrious, and without that vail, her modeſty, and her humility caſt over them; we ſtill enjoy her example, which being now ſet, in its true

true light, and at its proper distance, and deliver'd from that cloud of flesh, which did obscure and lessen it, looks the more gracious, and the more honourable; and if we follow the track, she trod, we shall ere long, enjoy her society in Heaven.

Let us then alter our Note, and rather *honour*, than bewail her, she was a *gracious Woman*, and *honour* is her due; Her good Name, like a precious Oyntment poured forth, has perfum'd the whole Sphere, in which she mov'd. To paint her fully to the life, I dare not undertake, she had a *graciousness* in all her Conversation, that cannot be expresst, and should I endeavour to doe it, I must run over, all the whole Catalogue of Evangelical Graces, which do all concenter in her Character; I must tell you, how enflam'd she was with heavenly love, how well guided a Zeal, she had for God's glory, how particular a reverence she paid, to all things, and to all persons, that were dedicated to His Service, how God was always in her thoughts, how great a tenderness she had, to offend her heavenly Father, how great a delight to please him; But you must be content, with some rude strokes only, for such particulars would be endless,; All my fear is, that I shall speak too little, but I am sure, I can hardly speak too much.

Say, All you who have been Eye-witneſſes of her Life, did you from her very Cradle, ever know her any other, than a *gracious Woman*? As to my ſelf, I have had the honour to know her, near twenty years; and to be admitted, to her moſt intimate thoughts, and I cannot but think, upon the utmoſt of my obſervation, that ſhe always preſerv'd her Baptiſmal Innocence, that ſhe never committed any one mortal Sin, which put her out of the ſtate of Grace; Inſomuch, that after all the frequent, and ſevere examinations, ſhe made of her own Conſcience, her Confeſſions were made up, of no other than ſins of Infirmity, and yet even for them, ſhe had as deep an Humiliation, and as Penitential a Sorrow, as high a ſenſe of the Divine forgiveneſs, and lov'd as much, as if ſhe had had *Much to be forgiven*: So that after a life of above Forty Years, Nine of which were ſpent in the Court, bating her involuntary failings, which are unavoidable, and for which, allowances are made, in the Covenant of Grace, ſhe *kept her ſelf unſpotted from the World*, and if it may be affirmed of any, I dare venture to affirm it of this, *gracious Woman*, that by the peculiar favour of Heaven, ſhe paſt from the Font, unſullied to her Grave.

2 James 27.

Her underſtanding was admirable, and ſhe daily improv'd it, by reading, in which ſhe employ'd

ploy'd moſt of her time, and the Books ſhe choſe, were only ſerious, or devout, and her memory was faithfull, to retain what ſhe read: She took not up her Religion on an implicite faith, or from education only, but from a well-ſtudied choice, directed by God's holy Spirit, whoſe guidance ſhe daily invok'd, and when once ſhe had made that choice, ſhe was immoveable as a rock, and ſo well ſatisfi'd in the Catholick faith, profeſt in the Church of *England*, that I make no doubt, but that ſhe always liv'd, not only with the ſtrictneſs of a Primitive Saint, but with the reſolution alſo, of a Martyr: It was ſtrange to hear, how ſtrongly she would argue, how clearly she underſtood, the force of a Conſequence, and how ready at all times she was, *to give a reaſon of the hope that was in her, with meekneſs, and fear*; Her Letters which were found in her Cabinet, not to be deliver'd till after her death, and very many others, in the hands of her Relations, ſufficiently shew, how good, and how great she was, In them this humble Saint, before she was aware, has her ſelf made an exact impreſſion, of her own *Graciouſneſs*; They are pen'd in ſo proper and unaffected a Style, and animated throughout with ſo divine a Spirit, with ſuch ardours of Devotion, and Charity, as might have become a *Probus*, a *Monica*, or the moſt eminent of her Sex, Inſomuch, 1 Pet. 3. 15.

Inſomuch, that her very abſence, was the more ſupportable to her friends, in regard ſhe compenſated the want of her preſence, by writing, and ſent them a bleſſing, by every return.

I cannot tell, what one help ſhe neglected, to ſecure her perſeverance, and to heighten her graces, *that ſhe might ſhine more and more, to a perfect day*; Her Oratory was the place, where ſhe principally reſided, and where she was moſt at home, and her chief employment, was Prayer, and Praiſe; Out of ſeveral Authours, she for her own uſe, tranſcrib'd many excellent Forms, the very choice of which does argue, a moſt experienc'd Piety, ſhe had Devotions ſuited, to all the primitive hours of Prayer, which she us'd, as far as her bodily Infirmities, and neceſſary Avocations would permit, and with *David*, *Prais'd God ſeven times a day*, or ſupply'd the want of thoſe ſolemn hours, by a kind of perpetuity of Ejaculations, which she had ready, to anſwer all occaſions, and to fill up all vacant intervals, and if she happened to wake in the Night, of proper Prayers even for mid-night, she was never unprovided. Thus did this gracious Soul, having been enkindled by fire from Heaven, in her Baptiſm, liv'd a continual Sacrifice, and kept the fire always burning, always in aſcenſion, always aſpiring towards Heaven from whence it fell. Beſides

Prov. 4. 18.

ſides her own private Prayers, she Morning, and Evening offer'd up to God the publick Offices, and when she was not able, to go to the houſe of Prayer, she had it read to her, in her Chamber.

To Prayers she added Faſting, till her weakneſs had made it impoſſible to her conſtitution, and yet even then, on days of Abſtinence, ſhe made amends for the Omiſſion, by other ſupplemental Mortifications. Her Devotions ſhe enlarg'd, on the Faſts and Feſtivals of the Church, but eſpecially on the Lord's days, dividing the hours, between the Church and her Cloſet.

She never fail'd, on all opportunities, to approach the holy Altar, came with a Spiritual hunger, and thirſt to that heavenly Feaſt, and Communicated with a lively, with a Crucifying, but yet endearing Remembrance, of her Crucifi'd *Saviour.*

The Sermons she heard, when she came home she recollected, and wrote down out of her memory, abſtracts of them all, which are in a great number, among her Papers, that ſhe might be, *not only, a hearer of the Word, but a doer alſo.*

The Holy Scripture she attentively read, and on what she read, she did devoutly meditate, and did by Meditation, appropriate to her ſelf, it was her Soul's daily Bread, it was *her delight, and her Counſellour*, and, like the moſt bleſſed Virgin Mo-

ther, *ſhe kept all things ſhe read, and ponder'd them in her heart.*

Who is there can ſay, they ever ſaw her idle? no, she had always affairs to tranſact with Heaven, she was all her life long *numbring her days, and applying her heart to wiſedom*, or, to deſcribe her with her own Pen, she was *making it her buſineſs, to fit her ſelf for her change, knowing, the moment of it to be uncertain, and having no aſſurance, that her warning would be great*; Oh happy Soul, that was thus wiſe, in a timely conſideration of that, which of all things in the World, is of greateſt importance to us, to be conſider'd, namely our Latter end!

You may eaſily conclude, that a Saint, who was always thus converſant with her Grave, and had heaven always in her view, muſt have little or no value for things below, as indeed ſhe had not, ſhe did not only conquer the World, but she triumph'd over it, had a noble contempt of Secular greatneſs, liv'd ſeveral years in the very Court, with the abſtraction of a Recluſe, and was ſo far from being *ſolicitous for Riches, for her ſelf, or her Children*, that, to uſe her own words, she look'd on them, *as dangerous things, which did only clog, and preſs drown our ſouls to this earth*, and judg'd *a Competency, to be certainly the beſt.*

All the temporal bleſſings, the divine Goodneſs,

neſs, was pleas'd to vouchſafe her; she receiv'd, with an overflowing thankfulneſs, yet her affections were ſo diſengag'd, her temperance, and moderation ſo habitual, that ſhe did rather uſe, than injoy them,and was always ready to reſtore them,to the ſame gracious hand that gave them, but no one can expreſs her thoughts, ſo pathetically as her own ſelf; *O*, ſays that bleſſed Saint, *ſince God gives us all, let us not be ſorrowfull, though we are to part with all, the Kingdom of Heaven, is a priſe, that is worth ſtriving for, though it coſts us dear: Alas! what is there in this World, that lincks our hearts ſo cloſe to it!* and elſewhere ſhe affirms, that *All bleſſings are given on this condition, that either they muſt be taken from us,or we from them, if then,*we loſe any thing, which *we eſteem a bleſſing, we are to give God the glory, and to reſign it freely.*

She was a perfect deſpiſer, of all thoſe vanities, and divertiſements, which moſt of her ſex, do uſually admire; her chief, and, in a manner, ſole recreation was to doegood, andto oblige, and if we will be advis'd, by one ſo wiſe to Salvation, *We are to ſeek for comfort, and joy, from God's ordinances, and the converſe of pious Chriſtians, and not to take the uſual courſe of the World, to drive away Melancholy,by expoſing our ſelves to temptations;*and this was really her practice, inſomuch that next to the Service of the Temple, which she daily

frequented, There was no entertainment in the whole World, ſo pleaſing to her, as the diſcourſe of heavenly things, and thoſe she ſpake of, with ſuch a Spiritual reliſh, that at firſt hearing, you might perceive she was in earneſt, that she really *taſted the Lord was good*, and felt all ſhe ſpake.

Amidſt all her pains, and her ſickneſſes, which were ſharpe, and many, who ever ſaw her ſhew, any one ſymptome of Impatience? So far was she from it, that she laments, when she reflects, *how apt we are to abuſe proſperity*, Demands, *where our conformity is to the great Captain of our Salvation, if we have no ſufferings*; Profeſſes, *that God by ſuffering our Conditions to be Uneaſy, by that gentle way, invites us to higher ſatisfactions, than are to be met with here*, and with a proſtrate ſpirit, *acknowledges, that God was moſt righteous in all that had befallen her, and that there had been ſo much mercy mixt wth his chaſtiſing, that ſhe had been but too happy.* Thus humble, thus content, thus thankfull, was this *gracious Woman*, amidſt her very afflictions. Her Soul always reſted on God's Paternal mercy, and on all his exceeding great, and precious promiſes, as on a ſure and ſtedfaſt Anchor, which she knew would ſecure her, in the moſt tempeſtuous Calamities; To his bleſſed will, ſhe hourly offer'd up her own, and knew it was as much her duty, to ſuffer his fatherly inflictions,

flictions, as to obey his commands. Her Charity, made her ſympathize, with all in Miſery, and beſides her private Alms, wherein her left hand, was not conſcious to her right, she was a common Patroneſs to the Poor, and Needy, and a common Phyſician to her ſick Neighbours, and would often vvith her own hands, dreſs their moſt loathſome ſoars, and ſometimes keep them in her Family, and vvould give them both Diet, and Lodging till they were cur'd, and then cloth them, and ſend them home, to give God thanks for their recovery, and if they died, her Charity accompany'd them ſometimes to the very grave, and she took care even of their burial. She would by no means endure, *that by the care of plentifully providing for her Children, the wants, and neceſſities of any poor Chriſtian, ſhould be over look'd*, and deſir'd it might be *remembred that, Alms and the Poors prayers, will bring a greater bleſſing, to them, than Thouſands a year.* Look abroad novv in the World, and ſee, hovv rarely you ſhall meet, vvith a Charity, like that of this *gracious Woman*, vvho next to her own fleſh and bloud, vvas tender of the Poor, and thought an Alms as much, due to them, as Portions to her Children.

To corporal Alms, as often as ſhe ſavv occaſion, she joyn'd ſpiritual, and she had a ſingular talent, in diſpenſing that alms to Souls, she

had a maſculine Reaſon to perſuade, a ſteddy Wiſedom to adviſe, a perſpicuity both of thought, and language to inſtruct, a mildneſs that endear'd a reproof, and could comfort the afflicted, from her own manifold experience of the Divine Goodneſs, and with ſo condoling a tenderneſs, that she ſeem'd to tranſlate their anguiſh, on her ſelf.

And happy was it for others, that her Charity was ſo comprehenſive, for she often met with objects ſo deplorable, that vvere to be reliev'd in all theſe capacities, ſo that she vvas fain to become, their Benefactreſs, their Phyſician, and their Divine altogether, or if need vvere, she bid them *ſhew themſelves to the Prieſt*, or elſe took care, to ſend the Prieſt to them; Thus was it viſibly her conſtant endeavour, to be in all reſpects *mercifull, as her Father in Heaven is mercifull.*

She could bear long, and moſt eaſily forgive, and no one ever injur'd her, but she would heap coals of fire on his head, to melt him into a charitable temper, and vvould often repay the injury, with a kindneſs ſo ſurpriſing, that if the injurious perſon vvere not vvholly obdurate, and brutiſh, muſt needs affect him. But if any one did her, the leaſt good office, none could be more gratefull, she vvould if poſſible, return it a hundred-fold, if she could not in kind, she would

at

at leaſt doe it, in her prayers to God, that out of his inexhauſtible goodneſs, he would reward him.

Her Soul ſeem'd to poſſeſs, a continued ſerenity, at peace vvith her ſelf, at peace vvith God, and at peace vvith all the World, her ſtudy vvas to give all their due, and she vvas exactly ſincere, and faithfull to all her obligations, she kept her heart alvvays vvith all diligence, vvas vvatchfull againſt all temptations, and naturally conſiderate in all her actions, her diſpoſition vvas peacefull, and inoffenſive, she lookt alvvays pleas'd, rather than chearfull, her converſe vvas even, and ſerious, but yet eaſie and affable; her Interpretations, of vvhat others did, or ſaid, vvere alvvays candid, and charitable, you ſhould never ſee her indecently angry, or out of humour, never hear her give an ill character, or paſs a hard cenſure, or ſpeak an idle word, but *ſhe opened her mouth in wiſedom, and in her tongue, was the law of kindneſs.* Prov. 31. 26.

If you look on her, in her ſeveral Relations, in her Childhood, her Father, the Right Honourable, the Earl of *Dyzart*, being baniſh'd for his Loyalty, she was under the breeding, of the Excellent Lady her Mother, to whom she was in all reſpects, ſo dutifull a Child, that ſhe proteſted, her Daughter had never, in any one inſtance, offended her; By that time, the young Lady was about Eleven or twelve years old, God was pleas'd

to

to take her good Mother to himſelf, and from that time to her Marriage, this *gracious Woman* liv'd with a diſcretion ſo much above her years, with ſo conſpicuous a Vertue, and ſo conſtant a Warineſs, that she always *retain'd honour*, ſuch an *honour*, as never had the leaſt Mote in it. And to her *honour* be it ſpoken, that in an Age, when the generality of the Nation, *were like Children, toſt to and fro, with every wind of Doctrine*, she ſtill continued ſtedfaſt in the Communion of the Church of *England*, and when the Prieſts and Service of God, were driven into Corners, she daily reſorted, though with great difficulty, to the publick Prayers, and was remarkably Charitable to all the ſuffering Royalliſts, whom she viſited, and reliev'd, and fed, and cloth'd, and condol'd, with a zeal, like that which the Ancient Chriſtians ſhew'd, to the Primitive Martyrs.

The ſilenc'd, and plunder'd, and perſecuted Clergy, she thought worthy, of double honour, did vow a certain Sum yearly, out of her Income, which ſhe laid aſide, only to ſuccour them. The Congregations, where ſhe then uſually communicated, were thoſe, of the reverend and Pious, Dr. *Thruſtroſs*, and Dr. *Moſſom*, both now in Heaven, and that of the then Mr. *Gunning*, the now moſt worthy Biſhop of *Ely*, for whom she ever after had a peculiar Veneration.

But

But I muſt by no means paſs by, the Right Reverend Father in God, Biſhop *Duppa*, then of *Salisbury*, afterwards of *Wincheſter*, but now with God, who was then put out of all, and an Exemplary Confeſſour, for the King, and the Church; This holy Man, when ſhe reſided in the Country, liv'd in the Neighbourhood, and ſhe often viſited him, and he ſeem'd to be deſign'd on purpoſe, by God's moſt gratious direction, to be her ſpiritual Guide, to confirm her in all her holy Reſolutions, to ſatisfy all thoſe Scruples, to becalm all thoſe Fears, and regulate all thoſe Fervours which are incident to an early, and tender Piety, and God's goodneſs render'd him ſo ſucceſsfull, that ſhe retain'd, the happy influence of his ghoſtly Advice, to her dying day.

Before the Age of twenty, ſhe was married, to the Right Honourable, *William* Lord *Mainard*, to whom in her Letters, ſhe often gives, the moſt affectionate thanks imaginable, for *his unvaluable, and unparallel'd kindneſs towards her*, as ſhe her ſelf terms it, and moſt fervently prays, that *The Lord Jeſus Chriſt would be his exceeding great reward, and his portion for ever*; But I forbear to offer violence to the modeſty of the Survivor, and will content my ſelf, to ſay only in general, that when ſhe was a Wife, ſhe ſtill retain'd her ac-

cuſtomed devotion, which ſhe practis'd when a Virgin, and her greateſt concern, was *for the things of the Lord, how ſhe might pleaſe the Lord, how in a Marriage honourable, and a Bed undefil'd, ſhe might be holy both in body, and in ſpirit, and attend upon the Lord, without diſtraction.* And ſince, as *Solomon* affirms, *a prudent Wife is from the Lord*, ſhe was certainly the immediate gift of God, and ſent by propitious Heaven, for a good Angel, as well as for a Wife.

1 Cor. 7. 32.

Prov. 19. 14.

As a Mother ſhe was unſpeakably tender, and carefull, of the two Children, with which God had bleſt her; but her zeal for their eternal welfare, was predominant, and ſhe made it her dying requeſt, that in their education, their piety ſhould be principally regarded, or to ſpeak her own words, *that the chief care ſhould be, to make them pious Chriſtians, which would be the beſt proviſion, that could be made for them.*

In reference to her Son, it was her expreſs deſire, that he ſhould be good, rather than either rich, or great, *that he ſhould be bred in the ſtricteſt principles of Sobriety, Piety, and Charity, of Temperance and Innocency of life, that could be, that he ſhould never be indulg'd in the leaſt ſin, that he ſhould never be that, which theſe corrupt days call a Wit, or a fine Gentile man, but an honeſt, and ſincere Chriſtian, ſhe deſir'd he might be.*

She

She profeſt, *there was nothing hard to be parted with, but her Lord, and her dear Children*, but though her paſſion for them, was as intenſe, as can well be imagin'd, yet for the ſake of her God, whom ſhe lov'd infinitely better, ſhe was willing to part with them alſo, had long foreſeen the parting, and prepar'd for it, and *humbly beg'd of her heavenly Father, to take them, into his protection*; ſhe took care of their Souls, even after her death, in the Letters ſhe left behind her, and comforted her ſelf, with an entire acquieſcence, in the good pleaſure of her beloved, with hopes, that ſhe ſhould ſtill, pray for them in Heaven, and that ſhe ſhould ere long, meet them there; and this conſideration of meeting above, put her into a tranſport, which makes her, in one of her Letters, cry out, *O how joyfull ſhall we be, to meet at* Chriſt's *right hand, if we may be admitted, into that Elect number!*

In her Family, ſhe always united *Martha, and Mary* together, took a due care of all her domeſtick Affairs, and manag'd them with a wiſe frugality, with a conſtant deference, to God's merciſull Providence, and without either covetous fears, or a reſtleſs anxiety; but withall; *ſhe ſate at the feet of* Jeſus, *and heard his word, and of the two*, was ſtill moſt intent *on the better part.* Luke 10. 41, 42.

She ſtudiouſly endeavour'd, by private, and

particular, and warm applications, to make all that attended her, more God's Servants, than her own, and treated them, with a meekneſs, and indulgence, and condeſcention, like one, who was always mindfull, *that ſhe her ſelf alſo, had a Maſter in Heaven.*

Eph. 6. 9.

Her near Relations, and all that vvere bleſt vvith her friendſhip, had a daily ſhare in her interceſſions, all their concerns, all their afflictions vvere really her ovvn; her chief kindneſs vvas for their Souls, and ſhe lov'd them vvith a charity, like that which the Bleſſed ſhew to one another in Heaven, in their reciprocal complacence at each others happineſs, and mutual incitements to devotion.

In reſpect of the Publick, vvhich ſhe often laid ſadly to heart, *her eyes ran down in ſecret*, for all our National Provocations, and ſhe had a particular Office, on faſting Daies, for that purpoſe; vvhich ſhevvs hovv importunate ſhe was, at the Throne of Grace, to avert God's Judgments, and to implore his Bleſſing on the Land.

And now, after all theſe great truths, which I have ſaid of this Excellent Lady, one Grace I muſt add, greater than all I have hitherto mention'd, and it is her Humility; ſhe was ſo little given to talk, and had that art to conceal her goodneſs, that it did not appear at firſt ſight,

ſight, but after ſome time, her vertue would break out, whether ſhe would or no; ſhe ſeem'd to be wholly ignorant of her own Graces, and had as mean an opinion of her ſelf, as if ſhe had had no Excellence at all, like *Moſes*, her *Face ſhin'd, and ſhe did not know it*; others ſhe eſteem'd ſo much better, had that abaſing ſenſe of her own Infirmities, and that profound awe of the Divine Majeſty, that though ſhe was great in God's eyes, ſhe was always little in her own. Exod. 34. 29.

After the *Whitſon-week* was over, ſhe remov'd from *White-hall*, to *Eaſtonlodge* in *Eſſex*, not out of any hopes of recovery, but onely that ſhe might have, ſome little preſent relief from the Air, or that ſhe might die in a place which ſhe lov'd, in which God had made her, an inſtrument of ſo great good to the Country, and which was near her Grave; and you may eaſily imagine, that after a life ſo holy, the death of *this gracious Woman*, muſt needs be ſignally happy; and ſo it was, not but that during her pains, ſhe had often doubts, and fears that afflicted her, with which in her health ſhe was unmoleſted, and which did manifeſtly ariſe from her Diſtemper, and did ceaſe as that intermitted; but the day before ſhe died God was pleaſe to vouchſafe her, ſome clearer manifeſtations of His mercy, which in the tenderneſs of His com-

passion he sent her, as preparatives of her last conflict, and as earnests of Heaven, whither he intended, the day following to translate her.

How she behav'd her self in her sickness, I cannot better express, than by saying, that she *pray'd continually*; and when the Prayers of the Church were read by her, or when the hour of her own private Prayer came, though she was not able to stand, or to help her self, she would yet be plac't on her Knees; and when her Knees were no longer able to support her, she would be put, into the humblest posture, she could possibly endure, not being satisfied, unless she gave God his entire oblation, and *glorify'd him in her body, as well as in her spirit, which were both God's own* by purchase here, and were both to be united in bliss hereafter.

1 Cor. 6. 20.

On *Whit-sunday*, she received her *viaticum*, the most holy Body, and Bloud of her Saviour, and had received it again, had not her death surpris'd us, yet in the strength of that immortal food, she was enabled to go out her journy, and seem'd to have had a new transfusion of Grace from it, insomuch, that though her Limbs were all convulst, her Pains great, and without intermission, her strength quite exhausted, and her Head disturbed, with a perpetual drousiness, yet above, and beyond all seeming possibi-

possibility, she would use force to her self, to keep her self waking, to offer to God her customary Sacrifice to the full, to recollect her thoughts, and to lodge them in Heaven, where her Heart, and her Treasure was, as if she had already taken possession of her mansion there, or as if she was teaching her Soul, to act independently from the Body, and practising beforehand the state of separation, into which having receiv'd absolution, she in a short time, happily lancht; for all the bands of Union being untied, her Soul was set at liberty, and on the wings of Angels, took a direct, and vigorous flight, to its native Country, Heaven from whence it first flew down. *Luke* 16. 22.

There then we must leave her, in the bosom of her heavenly Bridegroom, where, how radiant her Crown is, how ecstatick her Joy, how high exalted she is in degrees of glory, is impossible to be described, for *neither eye hath seen, nor ear heard, nor has it enter'd into the heart of man, to be conceiv'd, the good things, which God hath prepared for those that love him*, of all which she is now partaker. 1 Cor. 2. 9.

We have nothing then to doe, but to congratulate *this Gracious Woman*, her eternal and unchangeable honour, and as she always and in all things, gave God the Glory here, so that his praise was continually in her mouth, for all the multi-

multitude of his Mercies, and of his loving-kindneſſes towards her, and is now praiſing him in Heaven; Let us alſo offer up a Sacrifice of Praiſe, for her great example, her light has long ſhin'd before us, & we have ſeen her good works, Let us therefore glorifie the father of Lights, at whoſe beams, her Soul was firſt lighted.

Bleſſed then for ever, be the infinite goodneſs of God, who was ſo liberal of his Graces, to this humble Saint, who made her ſo lively a picture, of his own perfections, *ſo gracious, and ſo honourable*; bleſſed be his mercy, for indulging her to us ſo long, for taking her in his good time to himſelf, and for that happineſs ſhe has now in Heaven; To God be the glory of all that *honour*, her *graciouſneſs* did here acquire, for to him onely it is due; let therefore his moſt holy name, have all the praiſe.

To our Thankſgiving let us add our Prayers alſo, that God would vouchſafe us all his holy Spirit, ſo to aſſiſt, and ſanctify, and guide us, that every one of our Souls, may be *gracious* like hers, that our life may be like hers, our latter end like hers, and our portion in Heaven like hers, which God of his infinite mercy grant, for the ſake of his moſt belov'd Son, To whom with the Father, and the bleſſed Spirit, be all honour and glory, adoration, and obedience, now and for ever. *Amen.*

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